

[Sri C. Subramaniam] [19th March 1955]

A sum of about Rs. 89 lakhs under Demand XXXVIII Capital Outlay on Electricity Schemes, to meet the expenditure on the large number of rural electrification schemes undertaken with special assistance from the Government of India, for rural development and for increasing employment opportunities. The Demands for Capital Expenditure include also token sums under 'Irrigation' and relatively small amounts for the buildings connected with the Modern Quinine Factory and for the purchase of additional buses for the State Transport.

"Full particulars of all Demands will be found in the Detailed Supplementary Estimates.

"With these words, I commend the Supplementary Estimates for the acceptance of the House."

8-20
P.m.

* DR. V. K. JOHN :—"May I know whether we can get a copy of the speech of the Hon. Finance Minister either type-written or printed, as it was the usual practice."

THE HON. SRI C. SUBRAMANIAM :—"I will see copies are taken and circulated to hon. Members."

MR. CHAIRMAN :—"We will now take up non-official business."

IV.—NON-OFFICIAL BUSINESS.

Resolutions

(1) STEPS TO BAN ALL DOMESTIC ANIMALS FROM THE MADRAS CITY LIMITS EXCEPT HORSES, BULLS, ETC.

* DR. A. SREENIVASAN :—"Sir, I move the resolution standing in my name, namely,—

'This Council recommends to the Government to bring in legislation to prohibit the keeping or breeding of all domestic animals within the limits of the City of Madras with the exception of horses and bulls or bullocks intended for drawing vehicles and also dogs intended for watch and ward purposes.'

In commending this resolution to Government I feel that no elaborate and lengthy arguments need be advanced. The reason why I brought this resolution before this House is due to the fact that having been the practitioner of modern medicine for a number of years, I think a lot of money, energy and time are being wasted by doctors in their practice of medicine as it is at present done. Very many of the diseases are preventible by Nature. The modern tendency seems to be to lay more stress on the preventive aspect rather than on the curative aspect. I shall give you one example. Take for instance Typhoid fever. Chloromycin is good for being used for Typhoid fever. But a bottle of it costs Rs. 19. You want somewhere between 6 and 7 bottles of it for curing the disease. All the money needed to cure the

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disease is not readily available. With Rs. 2 worth of chlorination and preventive vaccination in endemic areas a whole population will become immunised at least for the time being. Therefore I think it is first of all necessary to remove the uncongenial surroundings wherein these cattle are being kept within the municipal limits of Madras. The bad insanitary surroundings in which these cattle are kept act as a congenial ground for mosquitoes and flies to breed. It is they that spread the disease, and I need not tell you the diseases that are spread by these domestic flies and mosquitoes. (Sri V. Chakkarai Chetty : 'Are mosquitoes and flies domestic animals!') I have said only domestic insects. Domestic flies and mosquitoes are insects. I need not tell you the diseases that are spread by these domestic flies and mosquitoes. The only method of eradicating these mosquitoes and flies will be to create an environment uncongenial to the breeding of these insect pests.

" The excreta from the cattle form fertile areas for the breeding of these insects. The cesspools of stagnant water in cowsheds contain fermented liquids emitting a very bad smell, irritating the respiratory organs, which become vulnerable to infection by organisms because of lowering of the vitality of the respiratory tracts. Therefore it is wise that we do something in the matter of keeping our cattle outside the city limits, removing them from the city.

" In Calcutta and Bombay, we do not have such a contingency for the cattle in those places are kept outside the city limits. Only in Madras, even though they are trying to solve the problem, due to economic causes the Corporation have not been able to complete their scheme. It is not possible for the Corporation or Government to construct model sheds for keeping all these animals. The Corporation cannot insist on licence from those owners who keep cows in their homes. The Corporation insists on licence only when a trade is carried on by selling milk and milk products. I am told that there are 50,000 heads of cattle within the municipal limits and I am told that there are only 1,000 licence holders for keeping these animals. Most of the animals are kept without licence. The Corporation of course do its best in trying to prosecute the owners of those animals; but they pay the small fine imposed and get out; and then again the whole thing repeats itself. The Corporation have not been given the proper authority under the law. Therefore the Government have to do something by appropriate legislation to ban the keeping of cattle in the city. Just as they have done in the case of pigs by banning them in the city, they could bring in legislation banning the keeping of cattle in the city.

" The obstacles caused by these animals are numerous. How these cattle straying in the roads are causing a nuisance will be

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known to all motorists. For the purpose of avoiding the straying cattle, the driver is forced to change the course of the car in the road. If only the genesis for the road accidents in the city is analysed, it will be found that most of the accidents are due to these straying animals. It is also a great danger especially in areas where schools are situated. Children while they are going to the school are being given a lot of trouble by these straying cattle.

"I now come to goats. These are another positive nuisance to people who rear gardens. I have had bitter experience in this regard in my garden. At one stretch we say there should be 'Vana Mahotsava', and there should be growing of trees. But at the same time we produce an environment that is responsible for the destruction of our gardens. I mean the environment created by these goats. So long as goats are there, woe unto our gardens! I am one who has a garden. I know the difficulty I have experienced due to these goats. I once contacted the Commissioner of Police to do something in the matter. Of course some of these animals were sent to the pound. Once my gardener took the goats to the pound. I know he was beaten black and blue afterwards by the owners of the goats, who are illiterate and who belong to the lower strata of society. They took the law into their own hands and the poor gardener was beaten. The goats are thus a positive menace. (Sri M. P. Govinda Menon: 'Were the goats or the gardener beaten?') Obviously the gardener. Therefore I request that legislation be brought in, in the matter of banning these animals within the city limits.

"I now come to the important subject of milk supply to the City of Madras. Even though it may be said that that subject has nothing to do with the resolution before the House, I might say it has an indirect bearing on it. Because these milch cattle are kept in very bad unhygienic conditions, their milk also does not contain the best nutritive content. One British expert has told that more organisms are found in the milk supplied in Madras than could be found in the sewage of London. It will not be congenial to the health of the people of the City of Madras to keep these animals in such unhygienic conditions. Let these animals be banned from the municipal limits. Let there be proper understanding among the owners of these animals to form themselves into co-operative societies. Let them mutually help themselves. For instance the Ayyanavaram Co-operative Milk Supply Union is doing very excellent work, and I do not know the reason why these milkmen could not form themselves into a co-operative society, take all the animals outside the city limits and deliver the milk to the Ayyanavaram Co-operative Milk Supply Union or try to find out methods of supplying milk to the citizens of Madras. With these words I commend this resolution for the acceptance of the House."

The resolution was duly seconded.

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SRI M. P. GOVINDA MENON :—“ Does the hon. Mover of the resolution exempt cats because he has exempted horses, bullocks and dogs? ” 3-30 P.m.

MR. CHAIRMAN :—“ The resolution is before the House for discussion.”

* DR. A. SREENIVASAN :—“ That explains itself, Sir.”

SRI MOHAMED RAZA KHAN :—“ Sir, I am really in great sympathy with my hon. friend Dr. Srinivasan who has moved a very important resolution on the first non-official day which we are having after a lapse of 9 or 10 months. No doubt, the question should be viewed as very important and should not be taken in a light-hearted manner. More so because, particularly Dr. Srinivasan placed as he is, has stressed more the preventive aspect rather than the curative aspect because he feels that most of the diseases which are prevalent in the City of Madras can be easily cured by imposing a ban on these animals. It may be very easy for us to suggest that. In the first place he says horses and bulls or bullocks intended for drawing vehicles may be allowed. I do not know why cows have been left out. Sir, I may not be charged with being flippant. But it is discriminatory to allow bullocks and horses to remain within the City of Madras and not cows. There should be a certain amount of fairness in these things. There is necessity for keeping horses and bullocks because we have got these old type of bullock carts and carts drawn by horses, and quite a number of people are making a living out of them. Therefore, it would not be nice on our part to ban them completely. Dr. Srinivasan was very careful enough in saying that horses and bullocks should remain. The same is the case with the cows. Whatever may be the other aspect of saying that keeping cows leads to some diseases, there are hundreds of thousands of poor families who are making a living by having one or two cows in the City of Madras. Therefore, I do not feel that the House should in any way agree to this proposition to ban cows also. If, therefore, we have in the City of Madras horses, bullocks and cows, then only poor goats and unfortunate cats, as suggested by my hon. friend Sri Govinda Menon left out. I know the doctor's feeling being a victim in the hands of these goats trespassing into his garden.”

THE HON. SRI C. SUBRAMANIAM :—“ What about buffaloes? ”

SRI MOHAMED RAZA KHAN :—“ You should put it to the mover of the resolution. Buffaloes come under the same category. As far as I know, the Corporation of Madras and even the Police Officials are very particular in preventing goats from straying here and there and they are taken to the pounds. The owners have to pay some penalty and get the goats back. The owners are also prosecuted and they have to pay some Rs. 5 or Rs. 6 as fine. I do

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not understand how this resolution will help us because there is nothing left for us to ban. Another thing is, much depends on the Hon. Minister who is going to reply to the debate. I do not know what sort of view he will have. Now the Leader of the House is absent and we are under a handicap. We do not know who will be fortunate enough to reply to the debate."

MR. CHAIRMAN :—" The Hon. Sri C. Subramaniam is the Leader of the House now."

DR. V. K. JOHN :—" I think he prefers that."

SRI MOHAMED RAZA KHAN :—" Therefore, on the whole while we may be in sympathy with Dr. Srinivasan's idea, I think it will be rather difficult for us to get this resolution passed. Even if it is passed, it will be very difficult for us to put it into effect. I would only suggest to my hon. friend that if some time is given to the public, to the Corporation and to the Madras Government, things will get themselves adjusted and there will be no necessity for a resolution like this."

SRI K. BHASHYAM :—" Sir, it has been acknowledged on all hands that this is a very important resolution and it has elicited the sympathy of the previous speaker also. But there is no use of smothering the resolution with sympathy. It is necessary to consider the resolution on its merits. Dr. Sreenivasan says that on account of the straying of cattle and keeping them in the City of Madras diseases are prevalent. So, there is the medical opinion and I do not think there can be any question about it. The Government should seriously think of doing something in this matter. There is no use of merely laughing the resolution out. Every matter starts with a small thing and it grows in proportion. At first it may be a laughing matter, but as things go on it becomes a serious matter. Therefore, I would like the House to take the matter much more seriously than they are doing to-day. Hon. Members must view the matter seriously and not laugh and say ' why not refer to cat, why not refer to rat, why not refer to something else '. You have to deal with the substance of the matter and see whether it really deserves your consideration or not and whether the Government can do anything in respect of this matter. There is no use of excusing the Government saying that it is impracticable. If we ourselves say that it is impracticable, then the Government will take shelter under it and say ' we cannot do anything in the matter.' You cannot leave the Government like that. In fact, I respectfully submit to the House that in this matter a serious responsibility rests upon the Government.

" The only difficulty in accepting the resolution is as regards the milk problem. It has been stated that there are a number of milch cows and buffaloes which are being kept in the City. There are also asses kept by the dhobies for their convenience. The question, therefore, will be, what can be done in respect of all these

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cattle. So far as the horses and bullocks intended for drawing vehicles are concerned, it is conceded that they cannot be banned. But what I would point out, however, is that if you can deal with this milk problem seriously, you can deal with the problem relating to the others easily. In Bombay a serious attempt has been made and the whole of the cattle has been banned from the City. Milk is supplied from a place nearly 10 or 15 miles away from the City. They have done very well. People coming from foreign countries have said that there is adequate milk supply in Bombay City. Why not the Government emulate the example set up by the Bombay Government? Why not arrange for a milk centre somewhere outside the City, gather all the cows and buffaloes there and supply milk to the City from there by some such arrangements as has been made in Bombay? That has been done in Western countries and people are happy over the matter. The milk is supplied in a hygienic way and is tested and certified to be pure. Now, what happens here is this. Because there is no such arrangement made in the City of Madras, one has to see that the milkman comes to his house, and milks the cow in his presence so that there may be no adulteration. If you assure the people of pure milk supply from a central place like the Ayanavaram Co-operative Society, then we need not have milch cows and buffaloes which stray about in the city and obstruct traffic and also create some diseases. Therefore, we must take the matter seriously and we cannot merely say that we cannot do anything in the matter. The Government also should take up some responsibility.

"Sir, the Corporation also has got big responsibilities in this matter. What I respectfully submit is that they are not attacking the problem seriously. I find that some reference has been made by the Corporation in their administration report regarding the establishment of a milk centre outside the City for the supply of milk. But they have not taken serious notice of the matter and the Government are also sleeping. I respectfully submit that this is a matter which should have been given much more serious attention than it has been given to-day by hon. Members.

"The mover of the resolution as a medical man has taken up this matter on the basis of being a medical man with a view to preventing diseases. I say from a practical point of view also, it is a necessary measure. So far as this is concerned, one friend of mine facetiously used to say that these buffaloes in the streets were efficient brake-inspectors for all motor cars. They are oblivious of all circumstances. They do not care even for the Ministers' cars. They get straight into the middle of the road, and suddenly the brake has to be applied. If any hon. Member wants to have his car brake tested, it is enough if a buffalo is suddenly made to appear in the centre of the road. It is no doubt a very good Brake Inspector. The Police have to see that these cattle do not stray into the middle of the road and make themselves a nuisance to cars and other vehicular traffic. They should be led by some one.

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At present the milk man comes one hundred yards behind the buffalo. The Government ought to do something to stop this buffalo nuisance. Cattle shall not be allowed to stray into the streets of Madras. They should be led by some one. This is one thing which the Government should take into consideration immediately and do something to remove the nuisance caused by the buffaloes. If necessary, they should see whether the Ayana-varam Co-operative Milk Society can be strengthened and its scope extended. Other Milk Societies should be started if found necessary so that supply of milk to the City is freely available. I can understand the Government saying that they cannot undertake anything which would require lot of expenditure. But in a matter which affects the health of the people and endangers the life of the people, the Government cannot say that they cannot undertake to put a stop to this cattle nuisance. Supply of milk is a matter of great importance no doubt. We say that children suffer from malnutrition. People want our children to be healthy and vigorous. If we really want our children to become healthy citizens, supply of good milk to all our children and particularly the school-going children should receive the immediate attention of the Government. At least for the supply of good milk to the children, the Government must open a centre just outside the City limits. The hospitals must receive good milk from a central place. They should get milk from cows which have been fed on very good green fodder. At present the cows are eating dirty and dried fodder, and the milk supplied by these wretched cows is used in the hospital. The health of the people in general and children in particular requires that something drastic should be done to improve the position. There is no use of Government saying that they do not have money and throwing up their hands in despair. I strongly appeal to the House to pass this resolution and compel the Government to take some steps in the matter. The Hon. Minister in charge of Police should see that no cattle are allowed to stray into the roads but that they are led by some one. As a first measure efforts should be made for congregating the cattle in a central place in each division of the City. In Bangalore an enterprising person keeps the cattle belonging to different owners in one particular place. He enters into a contract with. He gives them good feed, milks them, and supplies the milk to the customers. This is all done for a small consideration. I was in Bangalore and I saw the milk supply coming from this centre. Similarly in Madras the Government may collect all the cattle in a particular area. They can have a sort of a dairy. These milk men should go there, milk their cows and supply the milk to a central organization which will supply it to the various places. Such a thing can be done here. I think the Government should take up this matter. They can appoint a small committee for this purpose. In addition to the difficulty caused to the vehicular traffic by these animals, the health of the people is also endangered.

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The pavements are full of these animals causing obstruction to the pedestrians. I should like this Government to take immediate steps to prevent this nuisance caused to the people by these cows and buffaloes straying into the streets."

* DR. V. K. JOHN :—" Sir, the House is obliged to you for giving us a non-official day, though not a full day. I would request you to allot one non-official day hereafter if the House should sit for at least six days so that non-official business can be transacted. Sir, I am thankful to the Mover of this Resolution Dr. A. Sreenivasan. The citizens of Madras should feel obliged to him. We have now come to a stage where we feel that animals in the City of Madras have not only become a great nuisance but they have become a source of danger to the health of the people. I do not think it is possible to ban the keeping of all animals in the City. But we have to take particular care about the keeping of the animals in the City. That is a matter to which the Government and the Corporation should pay attention. I do not see how a cow cannot be kept by a person in his compound in the City of Madras, if he owns two acres of land. It is no nuisance at all if he does not allow his cow to stray into the road. We must see that cattle are looked after properly and kept under proper control. At present cattle in the City are not properly looked after and controlled. I would be very happy if the Hon. the Health Minister would give us an assurance that greater attention would be paid to the keeping of these animals in the City of Madras. The House must thank the hon. Member Sri K. Bhashyam for the very eloquent and sincere speech that he made. I entirely agree with him that it is high time that we went into this matter seriously. I hope the Hon. Minister will give us that assurance. I cannot support the resolution as it is worded. What is required is good keeping and good care of the animals. The animals should not be a source of nuisance to the public nor should they be a source of danger to the people. They should not contribute to the loss of life in the City. More than giving an assurance, I hope the Hon. Minister will do something to implement this resolution. Thank you, Sir."

SRI V. CHAKKARAI CHETTY :—" Sir, I want to make one observation. My head is in favour of this resolution. But my heart is not in favour of it. I shall tell you why. The acceptance of this resolution will mean the creation of two kinds of unemployment, the unemployment of the people who keep cattle and the unemployment of the cattle themselves. How are the Government going to deal with these two kinds of unemployment? We are already not able to deal with one of kind of unemployment, namely, the unemployment of human beings. How are the Government going to deal with the non-human unemployment? This will mean throwing an additional burden upon the shoulders of our Government. We are trying to bring into existence a Welfare State. Is

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it a Welfare State only for human beings and not for non-human beings? In Tamilnad 'Jeevakarunyam' is one of the great virtues. All our great teachers like the author of Tirukkural have extolled this virtue. Therefore it seems to me that unless the Government come forward and make elaborate arrangements for the keeping of the cattle properly, there is no use of calling upon the poor owners of cattle to deal with this question. There is a particular community in our country that keep cattle. Their profession is cattle-breeding and supplying milk to the people. We are going to deprive this particular community of their profession which they have been carrying on for all these years. Therefore, I am not in favour of this resolution as it stands, unless the Government come forward and provide adequate protection for all these people so that these people may carry on their work profitably."

2- *SRI N. ANNAMALAI PILLAI :—“கனம் தலைவர் அவர்களே, இந்தத் தீர்மானத்தில் நான் பெரும் பகுதியை ஆட்சேபிக்கின்றேன். ஹிந்துக்கள், ஏன் இந்தியாவிலேயே பெரும் பகுதியான ஜனங்கள் பசுக்களை தெய்வமாகக் கொண்டாடுகிறார்கள். அது மாத் திரமல்ல. விக்ரிகங்களுக்காகச் செய்தும் பூஜை செய்து வருகின்றார்கள். அப்படி பூஜிப்பதில் எவ்வளவோ அநுமேயான தத்துவங்கள் அடங்கிக் கிடக்கின்றன. ஒவ்வொரு குடும்பத்திலும் பசுக்கள் இருக்க வேண்டுமென்று புராணத்தில் சொல்லப்பட்டிருக்கிறது. ஒவ்வொரு வீட்டிலும் சாணம், கோமியம் முதலியவைகள் பிரதி தினமும் உபயோகப்படுத்தப்படுகின்றது. சாணம், கோமியம், பால், நெய், தயிர் ஆகிய பஞ்சகவ்வியத்தையும் நாம் பிரதி தினமும் உபயோகிக்கின்றோம். இதை திரவியம், கவ்வியம் என்று சில அங்கத்தினர்கள் கூறுகின்றார்கள். இவ்வாறு பஞ்ச கவ்வியத்தை அளிக்கக்கூடிய பசுக்களைத் தூஷித்தால் மக்களுடைய மனம் புண்படும். ஹிந்துக்களின் தெய்வமாகிய கிருஷ்ண பரமாத்மா ஆயிரக்கணக்கான பசுக்களை மலைகள் மேல் மேய்த்துக்கொண்டு, தன்னுடைய புல்லாங்குழலை ஊதி அவைகளை வீட்டிற்கு அழைத்துக் கொண்டுவந்து சேர்ப்பார். அது தவிர, ஈஸ்வரனானவர் தன் பக்கத்திலேயே எப்போதும் ரிஷபத்தை வைத்துக்கொண்டிருப்பதாகச் சொல்லப்பட்டிருக்கிறது. இப்படி பல கடவுள் வழிபாட்டிற்கு பசுவை உயர்வாகக் கதைகளில் கூறப்படுகின்றது.”

DR. A. SREENIVASAN :—“கதை கதைதானே ?”

SRI N. ANNAMALAI PILLAI :—“கதையா? வேதம் ஒதுகிறது. அதுவும் பிராமணர்களுக்கு வேதம் ரொம்ப முக்கியமானது. ரிக் வேதம், யஜுர் வேதம், சாம வேதம், அதர்வண வேதம் என்று நான்கு வேதங்கள் இருக்கின்றன. அதையெல்லாம் புறக்கணித்து, பசுக்களை ஊருக்கு ஒருபுறமாகக் கொண்டுபோய் ஒதுக்கி வைப்பதென்றால், அதனால் இன்னொரு புறத்தில் ஆபத்துக்கள் வரும். ஆகையால் அவசரப்படாமல் சமூகத்தில் இருக்கின்ற பழக்க வழக்கங்களை அனுசரித்து எதையும் செய்யவேண்டும். இப்பொழுது பசுக்களை வளர்ப்பதினால் ஏழைகள் ஜீவனத்திற்கு உதவியாக இருக்கிறது தெரியுமா? இரண்டு மூன்று பசுக்களை வாங்கி, அதைக்கொண்டு பலர் ஜீவனமே நடத்திக்கொண்டு வருகிறார்கள். பட்டினியாகக் கிடப்பவர்களுக்கு ஒருவித வழியும் செய்யாமல், பசுக்களைப் பட்டிக்காட்டிற்கு அனுப்பிவிடுவது என்பது கூடவே கூடாது. அது சரியல்ல.

“மற்றும் பசுக்களை பட்டணத்திலிருந்து ஒதுக்கிவிட்டால், நாட்டுப்புறத்தில் இருக்கின்ற என்போன்றவர்களுடைய கதி என்ன ஆகிறது? நாங்கள் மட்டும் கொசுவினால் கடிக்கப்பட்டு, அவதிப்படுவதா? ஆகையால் இந்த யோசனை ரொம்ப ஆபத்தான யோசனை. இதுபற்றி பழைய புத்தகங்களை

19th March 1955] [Sri N. Annamalai Pillai]

யெல்லாம் புரட்டிப் பார்க்கவேண்டும். திருவண்ணாமலையிலே கோசாலை என்ற ஒரு பசு சமரசுக்ஷணை சாலை இருக்கின்றது. பசுக்களை நல்ல முறையில் போஷித்து வருகிறார்கள். ஏதோ அண்ணாமலைப் பிள்ளை பேசுகின்றார் என்பதற்காகச் செய்யவேண்டாம்.

“பட்டணத்திலே இருந்து ஒதுக்கிவிட்டு, அவைகளை பல்லாவரத்திற்கு கொண்டுபோய் அங்கிருந்து பாலுக் கரந்துகொண்டு வந்து உபயோகிக்கலாம் என்று சொல்லப்படுகின்றது. அப்படிக் கொண்டுவருவதை நாம் பால் என்றுதான் நம்ப முடியுமா? ரேஷன் காலத்திலே நம்முடைய ஜனங்கள் எப்படி அரிசியில் கலிலையும் மண்ணையும் கலந்து விற்பாடுகளோ அதைப் போல்தான் இந்த பாலின் கதியும் ஆகும். கல், மண் கலந்திருந்தாலும் கண்டுபிடித்து விடலாம். தண்ணீர் ஊற்றியிருந்தாலும் பால் தண்ணீராக இருக்கிறது என்று கண்டுபிடித்துவிடலாம். ஆனால் பவுடரைக் கரைத்து பால் என்று கொண்டுவந்தால் அதை எப்படிக் கண்டு பிடிப்பது? ஆகையால் பசுக்களை அறவே பட்டணத்திலிருந்து நீக்கி விடும்படி சொல்லும் யோசனை ரொம்ப தப்பு. வேண்டுமானால் அவைகளை சுகாதாரமான முறையிலே வைத்துக்கொள்ளவேண்டும் என்று ஒரு திட்டம் செய்யலாமே தவிர, அடியோடு பட்டணத்திலிருந்தே ஒழித்துவிட வேண்டுமென்பது சரியான தல்ல.

“நம் நாட்டிலே விசேஷ காலங்களில் பசுவானது மிகவும் உபயோகப்படுகின்றது. ஒரு வீட்டிற்கு குடிபோவதற்கு முன்னாலே, பசுவை முதலில் போகச் செய்து பின்னர் குடிபோவார்கள். இரண்டாவதாக, யாராவது ஒரு பெண் விதவையானால் பசுவை முதலில் கொண்டுவந்து வைத்து அதன் முகத்தில் முதலில் விழிக்கச் செய்வார்கள். ஆகவே இம்மாதிரியான பழைய பழக்கவழக்கங்களை யெல்லாம் விட்டு விட்டு, புதிய நாகரீகத்தில், நவ நாகரீகத்தில் எதையும் ஒழித்துவிடலாம் என்ற மனப்பான்மையை வளர்க்க வேண்டாம். அந்த மனப்பான்மை அழிவையே, ஆபத்தையே உண்டாக்கும். நாம் நாட்டை முன்னுக்குக் கொண்டு வர வேண்டுமென்பதற்காகத்தான் சுயராஜ்யம் பெற்றோம். ஆனால் சுயராஜ்யம் வாங்கி விட்டோமே என்பதற்காக எதையும் செய்யலாம் என்று நினைக்கக்கூடாது. அந்த எண்ணத்தை அடியோடு விட்டுவிட வேண்டும். நடு ரோட்டிலே செல்லும் பசுக்களை வேண்டுமானால் பிடித்து அடைக்கலாம்; அல்லது அம்மாதிரியான பசுக்களை மாடுபட்டிகளில் கொண்டுபோய் வேண்டுமானாலும் விட்டுவிடலாம். ஆனால் ஒவ்வொரு வீட்டிலேயும் வைத்திருக்கக் கூடிய மாடுகளை அப்படிச் செய்யக்கூடாது. ரோட்டிலே திரியும் மாடுகளால் வியாதி பரவலாம். ஆனால் வீட்டிலே சுகாதார முறைப்படி வைத்திருக்கும் மாடுகளின்மேல் குறை சொல்லமுடியாது. அப்படி சுகாதாரமாக வைத்திருக்கவில்லை யென்றால், அதைப்பற்றி கவனிக்க சுகாதார மந்திரி இருக்கிறார்; அவருடைய சுகாதார இலாகா இருக்கிறது. இன்றுள்ள சுகாதார வசதியினால் எமனையே கிட்டே வராது தடுத்தாவிட முடிகிறது. அதிலும் தென்னிந்தியாவில் இருக்கின்ற மருத்துவர்கள் மகா நிபுணர்கள். இன்று நாட்டிலே காலரா வராமல் தடுத்திருக்கிறோம்; பிளேக் வராமல் தடுத்து விடுகிறோம்; அம்மை வராது தடுத்துவிடுகிறோம். இன்னும் சொல்லப் போனால் வரவர 10 பேர்களில் 8 பேர்களுக்குமேல் இறக்காதவாறு இன்றுள்ள சுகாதார முறையினால் பாதுகாத்துக்கொள்ள முடிகிறது. இதை யெல்லாம் விட்டு விட்டு,

‘நுணிக்கொம்பரே ரேகினார் அஃதிறந் தூக்கின்
உயிர்க்கிறுதி யாகி விடும்’

அதாவது உச்சிக்களையில் நுணிக் களைக்குச் சென்றால் எப்படி கீழே விழுந்து விடுவானோ, அதுபோல ஒரு அளவிற்குமேல் சென்றால் ஆபத்துதான் விளையும். ஆகவே அந்த அளவிற்குச் செல்லாமல், பசுக்களைச் சுத்தமாக வைத்துக்கொள்ளவேண்டும். அவைகளை கூட்டுறவு சொசைடிகள் மூலம் போஷிக்கலாம் என்ற முறைகளை யெல்லாம் அனுஷ்டித்தால் அவைகள் நன்மையை விளைவிக்கும்.

[Sri N. Annamalai Pillai] [19th March 1955]

“இன்று தென்னிந்தியாவிலே ஒவ்வொரு குடும்பத்திலும் பெரும்பாலும் பசுவை போஷித்து வருகின்றார்கள். அதனால் மக்களுக்கும் நல்ல வருமானம் கிடைக்கின்றது. சாதாரணமாக ஒரு படி பால் என்றால், ஒரு படி தண்ணீர் கலந்து விற்கிறார்கள். அதனால் அவர்களுக்கு நல்ல வருமானமும் கிடைக்கிறது. சாதாரணமாக ஒரு பழமொழி போல,

‘காசுக் காசு லாபம், பாசு முண்ட பேறம்
தாண்டிலே யேமியுந்தி’

என்று வேடிக்கையாகச் சொல்லுவார்கள். நாளுக்கு நாள் இதிலே லாபம் அதிகரித்து வரக்கூடிய ஒரு தொழில் இது. பல ஏழைக் குடும்பங்கள் இத் தொழிலில் பிழைத்துக்கொண்டு வருகிறார்கள். மேலும் தினமும் நம் வீடுகளிலே சாணியையும், கோமியத்தையும் உபயோகித்துக்கொண்டு வருகின்றோம். நமது நண்பர் கனம் பெருமாள்சாமி ரெட்டியார் அவர்களுடைய இந்த சாணியை மெழுகுவதால் டி.பி. யைத் தடுக்க முடியும் என்று கூறுகின்றார். இதுபோல் இந்த பசுவானது பலவகைகளிலும் நமக்கு இன்று உதவியாக இருக்கின்றது. அவைகளைப்போய் பட்டணத்தைவிட்டே வெளியே ஒதுக்க வேண்டுமென்று சொல்லுவதை கனம் அங்கத்தினர் அவர்கள் மாற்றிக்கொள்ள வேண்டுமென்றும், அம்மாதிரியாக மாடுகள் இருக்கும்படியான இடங்களை சுத்தமாக வைத்துக்கொள்ள வேண்டுமென்று உத்திரவிட்டால் போதும். இந்த தீர்மானம் ரொம்பவும் அபாயமானது என்பதைத் தெரிவித்துக்கொண்டு என் பேச்சை முடித்துக் கொள்ளுகிறேன்.”

4 p.m.

SRI A. M. ALLAPICHAI:—“Mr. Chairman, Sir, this resolution is entitled to great weight because it is coming from an eminent doctor and there is no questioning that fact. It has also been very ably supported by an eminent lawyer. But we have also to consider the resolution from some other points of view as well. Now the mover of the resolution has said that there are about 50,000 heads of cattle in the City. I think that information must be correct. These animals are looked after usually by the shepherd class and others who make a living out of them. We can say roughly about a lakh of people live on these animals, milking cows and selling their milk. To ask the House to take steps to see that these animals and their owners are sent away from the City of Madras may be correct if we consider the question from the point of view of health. But we must take a practical point of view in such matters. What will happen to these one lakh of people if they are sent away from the City along with these animals? The hon. Member, Mr. Annamalai Pillai said that we were not quite justified in saying that the City's health alone was important. He asked: ‘When you are so particular about the City's health, why are you indifferent to health in other parts of the State?’ In the speech made by the hon. Mover of the resolution, there was one significant sentence and it is this. He said that the Corporation was not able to insist upon the construction of model sheds. It would be a constructive suggestion if he said that model sheds should be insisted upon by the Corporation or the Government. No doubt, the suggestion will cost something to the people who have got cows. But they make a lot of money out of these animals and it is their imperative duty to see that they keep their cows in model sheds. Then, Sri Annamalai Pillai said that cow dung had more

19th March 1955] [Sri A. M. Allapichai]

medicinal value. That has been our experience and also our ancients have said it. What I want to say is cow dung is put to lot of misuse. It is now turned into what is called 'varatti' which is used as fuel. It is used in the place of logs of wood. Now the Corporation can make some arrangement whereby this cow dung can be accumulated in some place and converted into manure. Let us try to make the best use of it and let us see that something is done to see that it is put to proper use. Then the danger may not be great. I do not in any way criticise the doctor, Sir, for he is quite justified in moving the resolution. But there are some difficulties in accepting it. When we introduced Prohibition, a large number of people (toddy-tappers) were thrown out of employment. No doubt, Prohibition is an absolute necessity and so the Government took it up. Now again we cannot be throwing out of employment a lakh of people in this way. Perhaps this point has not worked in the mind of the doctor.

"Therefore, while I sympathise with the doctor for having moved this resolution, I wish he had examined the question from a practical point of view and put forth a suggestion to have model sheds constructed either by the milkmen or by the Corporation itself. That will minimise danger to a very great extent."

* THE HON. SRI A. B. SHETTY :—"Mr. Chairman, Sir, I can quite understand and appreciate the object underlying this resolution. But this resolution is worded in a different manner. The hon. the Mover of the resolution seeks the introduction of legislation for prohibiting the keeping or breeding of all domestic animals within the limits of the City of Madras with the exception of horses or bulls or bullocks. If he had said that the milch cattle of milkmen should be removed from the City limits, though not at once, at least in stages, and that we should start milk colonies or milkmen's colonies in the outskirts of the City, that would have been a reasonable proposition. But here his object is one and the wording of the resolution is for a wider purpose. If his object is to safeguard the health of the people and to ensure sanitary conditions of living, I do not know why he makes an exception in the case of horses, bulls and bullocks. They are equally bad. I do not think that bulls are generally used for drawing vehicles. It is bullocks. Uncastrated bulls are very dangerous. (Laughter.) Now the City Municipal Act, the District Municipalities Act and the Public Health Act have provisions for taking necessary measures for preventing nuisance and danger to health in the City of Madras and other municipalities. There are adequate provisions for regulating and controlling the keeping and breeding of domestic animals within the City. Section 116 of the City Municipal Act empowers the Corporation to levy a tax on specified classes of animals; cows and she-buffaloes are not included in the list. Under section 280 of the Act, nobody can keep pigs in the City without the permission of the Commissioner and also certain other animals

[Sri A. B. Shetty]

[19th March 1955]

and birds which are a source of nuisance. There is section 282 of the City Municipal Act according to which a person who wants to maintain a stable, shed or other places in which quadrupeds are to be kept has to obtain a licence. So, these are the various provisions which are intended to ensure public health and safety. It is not possible to prevent altogether the keeping of domestic animals in the City. It will give rise to many practical difficulties. But we can see that the animals (domestic animals) are kept in such a way as to ensure public health and safety. The hon. Member and other Members of this House may like to know that the Commissioner of the Madras Corporation, the Health Officer of the Corporation and the Registrar of Co-operative Societies have drawn up a scheme for the establishment of a milk colony near Madras in conjunction with the Corporation's scheme for the opening of a sewage farm. Their object is to evacuate milch cattle by stages from the City and to set up colonies in the outskirts of the City, the milkmen to remain there and the cattle to be housed under proper sanitary conditions. The expert committee presided over by Dr. A. Lakshmanaswamy Mudaliar which went into the question of the milk factory at Teynampet where milk is reconstituted and sold also recommended that a scheme should be started for establishing a milkmen's colony outside the City and for removing milch cattle there by stages for their being settled there. That is a very reasonable proposition and Government are considering the recommendation of the Committee as well as that of the Corporation and it is proposed to address the Government of India to provide grants for not less than 50 per cent of the total expenditure of the scheme. The resolution as it is worded is very wide and I do not think Government can accept the resolution. I request the hon. Member, Dr. A. Sreenivasan, to kindly withdraw the resolution. At the same time I can assure him that the question of starting a milk colony in the outskirts of the City will be given due consideration."

* DR. A. SREENIVASAN :—" Sir, of course, the Whip of the Opposition was rather flippant when he said that I made exception in the case of bulls and bullocks. The Hon. Minister has said that these things must be done in gradual stages. I also wanted to do things in gradual stages. There are only 165 bullock-carts, I mean double carts and the single carts number only about 300. There are only a few hundreds of horses. Therefore as Mr. Chakkarai Chettiar said instead of creating unemployment by removing bullock carts and single carts from the City (the men who operate these carts will be deprived of their jobs if we remove these carts outside) I thought we could make a beginning by removing these milch cows to the outskirts of the City, for these cows could have no employment problem but that they could be kept safely in a colony outside the City limits. That is not the case with the bullock and single cart drivers. A car driver must be a driver. But a milch cow can be taken care of by anybody

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else. That is why I wanted these milch cows to be removed first and then I thought by gradual stages these bullock carts could be removed. That was my point. Of course the Corporation has some cow-sheds. But they are not able to accommodate all of them. And these cows are kept in most uncongenial surroundings that it is a crime to keep them under such conditions. (Sri K. Bashyam : 'Crime against the cows.') It is a crime against the cow as well as the man who keeps them under such conditions. These things cannot be done in a day. We could not depend on transport for removing these things outside the City. We have to reckon on human help. That is why for doing things in gradual stages, I thought we could make a beginning by first removing these milch cows outside the City. Then I thought we could come to bullock carts, etc. That is the object of the resolution.

"With your permission, Mr. Chairman, I want to reply in Tamil to what Mr. Annamalai Pillai has spoken about me in Tamil.

"கனம் சேர்மன் அவர்களே, நானும் தமிழில் பேச விரும்புகிறேன். என்னை அனுமதிக்கும்படி கேட்டுக்கொள்ளுகிறேன். அப்பொழுதுதான் கனம் அங்கத்தினர் அவர்களுக்கு நான் சொல்வதைப் புரிந்துகொள்ள முடியும்.

"கனம் அண்ணாமலைப் பிள்ளை அவர்கள் கோசாலை என்பதுபற்றிச் சொன்னார்கள். ஒவ்வொரு வீட்டிலும் பசு இருக்கவேண்டும்; அவைகள் சாணம் போடவேண்டும்; அவைகளை மனிதர்கள் உட்கொள்ளவேண்டுமென்றெல்லாம் சொன்னார்கள். அது ஏதோ ஒரு காலத்தில் இவ்வாறு எழுதிவிட்டுப் போயிருக்கலாம். ஆனால் இது இன்றுள்ள சுகாதார முறைப்படி பார்க்கும்போது, அவைகளை நான் ஒப்புக்கொள்ளவே மாட்டேன். இன்றுள்ள சுகாதார முறைப்படி அவைகளை உட்கொண்டால் வியாதியே ஏற்படும். கடவுள் பெயரைச் சொல்லி பாஷாணத்தைக்கூட உட்கொள்ளலாம் என்பது அவருடைய அபிப்பிராயம். ஆனால் இன்றுள்ள சாதாரண ஜனங்களுக்கூட அவ்வாறு கடவுள் பேரைச் சொல்லி பாஷாணத்தை உட்கொள்ளத் தயாராக இல்லை."

SRI N. ANNAMALAI PILLAI:—"நான் பாஷாணம் என்று சொல்லவில்லை. பஞ்சகவ்வியத்தைச் சாப்பிடலாம் என்றுதான் சொன்னேன். கோமியம் ரொம்ப சிறந்தது; சாணம் ரொம்ப சிறந்ததென்று ஒரு அமெரிக்க டாக்டர்கூட எழுதி யிருக்கிறார். இவரைப்போல் அவரும் ஒரு டாக்டர்தான். எனக்கு என்ன தெரியும்? அவரைப்போல் ஒரு டாக்டர் எழுதியதை ஒரு பத்திரிகையில் படித்துத்தான் சொல்லுகிறேன். கனம் பெருமாள்சாமி ரெட்டியார் அவர்களுக்கூட இப்போது எல்லோருக்கும் முன்பாக சாணத்தினால் டி.பீ. வியாதி தடுக்கப்படுகிறது என்று கூறினார்கள். இதையெல்லாம் நான் சொல்லவில்லை; நான் பாஷாணத்தையும் குறிப்பிடவில்லை. டாக்டர் கனம் சீனிவாசன் போன்றவர்கள் தான் இதையெல்லாம் பாஷாணம் என்று நினைக்கிறார்கள்."

*** DR. A. SREENIVASAN:**—"நான் இதிலெல்லாம் நம்பிக்கை இல்லாதவன். ஆகையால் கனம் அண்ணாமலைப் பிள்ளை அவர்கள் கூறுவதை நான் நம்பத் தயாராக இல்லை. என்னுடைய அனுபவத்தில் சாணி, மூத்திரம் இவைகளை உட்கொள்வதால் சுகாதாரத்திற்கு கெடுதல் விளைவிக்கும் என்பதே தெரிகிறது. இதுபற்றி யாரோ ஒரு அமெரிக்கர் எழுதியிருக்கிறார் என்று நண்பர் அண்ணாமலைப் பிள்ளை அவர்கள் சொன்னார்களே, அவர் யார் என்பதை அதிகார பூர்வமாகச் (Authoritative)

[Dr. A. Sreenivasan]

[19th March 1955]

சொன்னால் அதை நான் பார்த்து அப்படி அது தவறாக இருந்தால் ஒப்புக் கொள்ளத் தயார். அப்போது பின்வாங்கிக் கொள்வதற்கும் தயார். அதுவரை எனக்கு பைத்தியம் பிடித்தால்கூட இதை ஒப்புக்கொள்ள மாட்டேன். பைத்தியத்திலும்கூட நான் இதைச் சொல்லவும் மாட்டேன்.”

SRI N. ANNAMALAI PILLAI :—“ இவ்வாறு வசிஷ்டர் சொல்லியிருக்கிறார். நான் சொல்லவில்லை. வேதத்திலே சொல்லியிருக்கிறது.”

*** DR. A. SREENIVASAN :—**“ வேதத்திலே அப்படி கூறியிருக்கலாம். கண்ணால் பார்ப்பதையே நம்பாத இந்தக் காலத்தில் யாரோ எதையோ, என்னவோ கூறினால் அதை அப்படியே நம்பி அவர்கள் சொல்லியவாறு நடக்கவேண்டுமென்பதில்லை. அவ்வாறு நடந்தால் அது கெடுதலைத்தான் உண்டாக்கும். இதை நான் மனப்பூர்வமாக ஒப்புக் கொள்ளவும் முடியாது. ஒருவன் சொன்னான் என்பதற்காக, அதைச் செய்வது தப்பு. நாம் அதை நன்கு பரிசீலனை செய்து பார்த்து, பின்னால் அது உண்மையாக இருந்தால் அதை ஒப்புக்கொள்ளவேண்டும். இல்லையெல் அதை நம்பவேண்டாது.”

SRI K. BALASUBRAMANYA AYYAR :—“ அது ரொம்பப் பிசகு என்று நான் சொல்லுகிறேன்.”

DR. A. SREENIVASAN :—“ Of course there may be differences of opinion. There is bound to be difference of opinion on this question.”

“ பசுக்களை கிராமங்களுக்கு அனுப்பி, அங்கு கொசு கடிப்பதால் நாங்கள் செத்துப் போகவேண்டுமா என்று கனம் அண்ணாமலைப் பிள்ளை அவர்கள் கேட்டார். நான் அப்படிச் செத்துப்போகவேண்டும் என்பதற்காகச் சொல்லவில்லை. கிராமங்களுக்கு கொண்டுபோனால் சுகாதாரமாக இருக்கலாம் என்பதற்காகவே சொன்னேன். பட்டணத்தில் 100 சதுர அடிக்கு எவ்வளவு ஜனத்தொகை வாழ்கிறார்கள், கிராமத்திலே 100 சதுர அடிக்கு எவ்வளவு பேர்கள் வாழ்கிறார்கள் என்பதைப் பார்த்தால், பட்டணத்திலே 10 சதுர அடிக்குள் ஒரு குடும்பம், இரண்டு குழந்தைகள், சம்சாரம், இதிலே மாடு வேறு, ஆக ஒரே கூட்டமாக இருக்கிறது. ஆனால் கிராமங்களிலே அப்படி ஜாஸ்தியாக நெருக்கடி இருப்பதில்லை. அங்கு டைல்யூஷனாக இருப்பதற்கு இடவசதிகள் அமைந்திருக்கிறது. ஆகவேதான் அங்கு ஆடுமாடுகளை கொண்டுபோவதால் மிகவும் வசதியாக இருக்குமென்று சொன்னேன். ஆனால் பட்டணத்தை எடுத்துக்கொண்டால் கான்சென்ட் ரேஷனாக அதாவது மிகவும் நெருக்கடியாக ஜனங்கள் வாழ்ந்து வருகிறார்கள். கிராமங்களிலே என்றால், ஆடு மாடுகளுக்கு அதிக இட வசதி உண்டு. நல்ல முறையிலே கொட்டகை யெல்லாம் போடமுடியும். அங்கு ஜல வசதியும் நன்கு கிடைக்கும். பட்டணத்தை எடுத்துக்கொண்டால், இன்று குடிப்பதற்குக்கூட நல்ல முறையில் ஜல வசதி யில்லை. அப்படியிருக்கும் போது கொட்டகைகளை கழுவவதற்கு இங்கே எங்கே தண்ணீர் கிடைக்கப் போகின்றது? கிராமங்களிலே என்றால் கொட்டகைகளை நல்ல முறையில் சுத்தமாக வைத்துக்கொள்ளமுடியும். அதற்காகத்தான் சொன்னேனே தவிர, கிராமங்களில் உள்ளவர்கள் செத்துப்போக வேண்டும் என்பதற்காகவோ, பட்டணத்திலே உள்ளவர்கள் சுகமாக இருக்கவேண்டுமென்பதற்காகவோ சொல்லவில்லை.

“ I am withdrawing the resolution on the assurance given by the Hon. the Minister for Public Health.”

“ With the permission of the House, the resolution of Dr. A. Sreenivasan was withdrawn.”